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The Golden Rule Against the Rule of Gold

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The Doom of the Merchant City

By Rev. Edward Ellis Carr,

Editor of the Christian Socialist

The burden of Tyre: Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in. * * * Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river is her revenue, and she is a mart of nations.

* * *

Who hath taken this counsel against Tyre, the crowning city, whose traffickers are the honorable of the earth?

THE LORD OF HOSTS HATH PURPOSED IT, TO STAIN THE PRIDE OF ALL GLORY AND TO BRING INTO CONTEMPT THE HONORABLE OF THE EARTH.

He stretched out His hand over the sea, He shook the kingdoms; THE LORD HATH GIVEN A COMMANDMENT AGAINST THE MERCHANT CITY, TO DESTROY THE STRONGHOLDS THEREOF.

* * *

And her merchandise and her hire shall be holiness unto the Lord; IT SHALL NOT BE TREASURED NOR LAID UP; FOR HER MERCHANDISE SHALL BE FOR THEM THAT DWELL BEFORE THE LORD, TO EAT SUFFICIENTLY, AND FOR DURABLE CLOTHING.—Isa. 23:1-18.

I. THE EVOLUTION OF THE CITY

1. The city began as a fortress, a place of refuge and a safe storehouse for commodities needed for future use. Even insects, birds and beasts, drawn together by the requirements of love and life, soon learned to fortify themselves for safety and the preservation of their food supplies in holes underground, in dark caves in the hillside, and in nests upon the inaccessible crag. Birds fight fiercely to defend their nests and young; beasts will loyally give their lives to protect their lair of love and cubs, and if you doubt the ability and courage of insects to defend their fortress, try sitting upon an ant hill or disturbing the den of yellow jackets, hornets or "humble" bees—then you will humble be, and a "sadder and a wiser man."

Defensive warfare, a fortress for protection, is right and necessary. It is said that when the herd of wild buffaloes is attacked by a pack of hungry wolves the animals form a fortress of their own bodies. The calves are placed in the center, the cows arrange themselves around the calves with their horns fronting the foe, while the gallant bulls form the outer line with lowered heads, blazing eyes and courageous hearts, any one of them and every one of them ready to die if need be to protect the weaker females and the young. And when the herd is grazing the bulls act as sentinels, scattering over the plain to watch with keen eyes and keener nostrils for the approach of enemies, and at the first sign of danger the alarm is given to the rest of the herd. A buffalo bull would scorn the cowardly, selfish, dishonest methods by which our "self-made men" of wealth, our "captains of industry" and our "merchant princes" "look out for number one" and "get on in the world" at the expense of their sisters and especially at the expense of the helpless young.

The earlier races of men, lacking efficient weapons of defense, made their fortress homes in caves high up the cliff, in trees or in little huts of grass and poles raised above the water on posts out of reach of the land beasts of prey around and of the sharks and crocodiles below.

But when weapons of defense increased in strength and the growing intelligence of the tribes enabled them to domesticate animals, they built their village fortresses upon the ground and made them tribal headquarters for indefinite periods of time.

By and by strong spears, bows, swords and catapults required walls of stone to resist the fierce assault of superior numbers and to guard against surprise, and the famous walled cities of Babylon, Thebes, Jerusalem, Athens, Carthage and Rome lifted their frowning battlements toward heaven.

During the tribal and barbarian ages of man and while the cities were chiefly fortresses of defense against a common foe, primitive communism prevailed and no one suffered hunger while there was food to be had by any. Their **kinship** and their common danger made comrades of them all, and none suffered want except when the long siege or the general famine brought misery to all. Those rude barbarians, ignorant of modern culture and fierce in war, were too just and generous of heart to surfeit themselves with feasting while their brothers died of want, as the "rich and fashionable" Christians (?) of modern cities do.

Cities of Pleasure and Sin

2. The second stage of city development resulted from the accumulated spoils of war and the labor of slaves captured in battle or bred from captive women. Thus the city became a center of luxury, pride and pleasure built upon slave labor. The introduction of slave labor was a natural and not wholly unmixed evil. It was better for the captives to be enslaved than killed, as formerly, and slave labor enabled the master class to obtain the wealth and leisure necessary for the development of agriculture, architecture, wood carving, sculpture, painting, music, literature, science, philosophy and religion. Slaves in want or "freemen" forced to toil their lives away for a mere living, could never have achieved these lasting glories of the hand-tool, chattel-slave age. But instead of using their borrowed leisure and talents for their own mental development and the good of others—which would soon have resulted in the invention of machinery to free all classes from toil—the vast majority of the master class became idle, vicious and dissipated, wasting their wealth and their physical and mental energies in senseless feasts, lewd dances and other wild extravagances, as the same class does today. A few of them pursued ambitions of war, statecraft or commercialism, making themselves more fierce and selfish by their cruelty and intrigue, while a very few followed learning and art seriously and scarcely any of them cared for the sufferings of the poor slaves whose labor and whose families were constantly sacrificed to give the master class safety, comfort and pleasure.

The dungeons of despair in which prisoners languished, starved and died in Venice were directly under the Doge's palace, where the feasting, dancing and love intrigues of the robber nobles and their beauteous dames were held in heartless revelry. The rich of America squander hundreds of millions in senseless extravagances and freak entertainments while **ten million American men, women and children slowly starve and freeze in speechless, endless agony around them.** And these heartless rich even make their stolen luxuries an additional insult to honest people by the simpering, bejeweled, immodest **fine clothes show** miscalled a "charity" ball. Thus in cities of pleasure and pride of wealth, heartless luxury continually flaunts its insane extravagances in the face of the hopeless poverty it has relentlessly caused, and it gives back only an occasional "crumb" to ease its seldom troubled conscience. And the cities of pleasure are far more cruel and immoral than were the fierce fortress cities of the distant past. Paris, Vienna, Berlin and Boston are notorious examples of these cities of pleasure, sin and pain.

Marts of Trade

3. The merchant city is the form most dominant today, carrying with it all the evils of the first two forms and many still worse.

Tyre was the first great merchant city. Her ships found all shores of the Mediterranean Sea, doubtless skirted the Atlantic coasts of Spain, Gaul and Britain and probably coasted the Red Sea and the Persian Gulf. Her peddlers and traders frequented the roads of Asia Minor, Arabia, Greece, Rome and Northern Africa and sometimes doubtless her merchant caravans reached Persia, India and China.

Tyre sat enthroned as a queen ruling the primitive civilizations by the power of money till she was superseded by Carthage and Rome. To her belongs the glory of having invented the alphabet which made learning possible and the shame of having first foisted upon the world the wicked system of exacting interest for the use of money and the mortgage system, which have since impoverished and made learning impossible to hundreds of millions.

The curse pronounced by God's great prophet Isaiah upon "the merchant city" specialized Tyre only because she was the first, greatest and nearest of those known to the Hebrews whose nation had been poisoned by her influence. But it was not the particular city, it was the **character of that city as a mart of trade for profit** upon which the prophet pronounced such terrible doom. It is "the merchant city," all merchant cities, against which the dreadful prophecy of Divine Wrath is hurled. Tyre was but a sample of "the merchant city" which God justly hates and which His own holy character and unfailing promises pledge Him to destroy.

Tyre laid her cunning, powerful hands upon the eastern shores of the Mediterranean and spread her greedy settlements into Asia Minor and Palestine long before Moses led the Hebrew freedmen to its borders. The hated "Canaanites" were so called by ancient Hebrews because they were peddlers, traders, merchants, making exchange for profit and exacting interest for the use of loans. Now almost every city is primarily a trading place. Cities now begin as marts, not fortresses. The crossroads village has its "banks" and "stores." The most notable examples of the merchant cities of today are London, Liverpool, New York and Chicago, with their wealth and poverty, their crime and misery. **Their very glory is their deepest shame.**

Ugliness, Ill-Health and Misery Distinguish the Merchant Cities

The merchant city is the most senselessly wasteful, criminal, ugly, dirty, diseased and miserable. Mile after mile, mile after mile, mile after mile of poor little stores, with a central area of larger stores, whose inmates, miscalled storekeepers and clerks, are hopeless prisoners and weary slaves for life. Nine-tenths of these storekeepers barely make a meager living and nine-tenths of the clerks get less than a living wage. The lives of most of these miserable prisoners and impoverished slaves are sacrificed in vain, for under a sane system of business, intended to supply social wants instead of personal greed, there would not be one store needed where there are a thousand now. In Chicago there are in the aggregate hundreds of miles of useless stores with their weary, despairing prisoners. New York, London and other cities are similar. They are like vast spider webs, the central den being the "downtown district" and the extended web the store-lined streets leading out for miles in every direction. The life-sapped bodies of their victims are seen in the hundreds of miles of hideous tenements that make dismal and hopeless the dream of a "city beautiful." Mile after mile of dirty, refuse-strewn alleys where sickly children play. Mile after mile of unsightly rear stairways with old clothes, garbage and unpainted, rotting woodwork visible. Tens of thousands of "flats" whose rooms have no sunlight, except at rare moments, if at all, "lighted" gloomily and poisonously "aired" by narrow "courts" or "shafts" between tall buildings. In these, from three to ten stories high, the helpless wage slaves of the merchant cities live devoid of leisure, plenty, comfort, joy or opportunity for improvement, weary, sick, disgusted and hopeless. Is it any wonder that they throng the nickel shows or the cheap saloons? Is it strange that by drink and licentiousness they seek to forget their sorrow and despair?

The spoils of shameless exploitation of the poor are in the homes and banks of the few successful merchants, while the vast majority of the people abide in want and misery.

The merchant city is a nightmare as horrible as the vision of Dante.

II. HOW "MERCHANT PRINCES" BECOME "THE HONORABLE OF THE EARTH"

"Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?

"The Lord of hosts hath purposed it, to stain the pride of all glory, **and to bring into contempt all the honorable of the earth."**

By considering how the merchant princes obtain their wealth and power, let us help the Lord of hosts "bring into contempt all" such "honorable of the earth;" for unless the people are taught the awful crime of capitalism they will not overthrow it.

I. Exploitation of Work People

Under the profit system it is impossible to get rich except upon the labor of others. Men get rich OUT of coal mines, for instance; but men IN coal mines could not get rich in a hundred years if they saved all their earnings and never spent a cent for drink, food, clothes, rent, education or pleasure. Riches under the profit system inevitably and always means exploitation. The employers pay as low wages as they can and charge as much for the product of their laborers' toil as they can. Thus by low wages and high prices they "grind the faces of the poor" and make it impossible for the wage workers (who are also the bulk of the consumers) to buy back the product of their labor or even enough of it to keep them in mere animal comfort, and therefore rich men are robbers who live by plundering the workers, they are paupers who live on wealth produced by the labor of others; for, as the Baptist preachers of Indiana declared, there are but three classes of people economically, **"producers, plunderers and paupers."**

The fraud of these public plunderers is made apparent by the fact that by great eclat (after being forced by labor unions) they advance wages ten per cent and then increase the cost of living fifty per cent, as has been done during the last twelve years.

And though, according to the Russell Sage Foundation report, it now requires $900.00 per year to keep the "average" family in animal comfort, **less than one tenth** of the adult males of America get that much, and **more than half** of them get scarcely half that much; therefore the wife and children of the average American are forced to help him make a living.

The recent legislative committee appointed to investigate women's wages in Illinois found that hundreds of girls in the department stores of Chicago are forced to work for less than five dollars a week and thousands for less than eight dollars, although it was admitted by their employers that at least eight dollars per week is necessary to keep the girls in animal comfort by great economy. At the same time these rich employers admitted they were clearing millions annually and could afford to pay a minimum wage of twelve dollars per week "if the other big stores of the nation would do so." But their immense profits prove that they could afford it whether others do so or not, and would do so if they were really "honorable." But they love gold, luxury and power more than justice, mercy, honor or the welfare of human beings. Their riches are full of blood and slime, of crime and shame. Their glory is **stained already**, their honor is sadly tarnished. Soon the people will look upon such men as monsters of cruelty and graft.

As St. James says: "The hire of the laborers **kept back by fraud** crieth, and the cry hath entered the ears of the Lord of Vengeance."

2. Cheating Farmers

Although the farm workers have produced the food for all the world, they have been terribly impoverished in all ages. The woes of the peasant class throughout the world have only been equaled in recent times by the hardships of wage workers in the great cities. The land owners have ever oppressed their workmen; the small farmer is compelled to exploit his wife and children, and the prices of farm products on the one hand and on the other the prices of the goods and machinery the farmer must buy are fixed by the honorable merchant princes above him and he is thus "ground betweeen the upper and nether millstone." Of late, fearing the growing social unrest among city wage workers, the money lords have permitted the price of farm products to advance and for the time the land owning farmers have a larger return for their money, so that a few of them own automobiles —and, lo! the capitalist papers print pictures of bloated prosperity with long lines of automobiles all over the country. But the growing Socialist and insurgent vote among the farmers proves the falseness of these glowing pictures. The weary farmers, their slaving wives and their toiling schoolless sons and daughters know that they are merely being flattered for purposes of deception in behalf of the standpat politicians who are the unscrupulous tools of more unscrupulous business men. And the farmers are proving themselves sturdy rebels against the business grafters who grow rich at their expense. The farmers will "quit themselves as true men" in the "day of the Lord at hand."

3. Adulterating Goods

One of the clinching proofs of the criminality of the merchant class is the adulteration of goods and the sale of poison foods.

Clothes and shoes are no longer made to wear well, but **to wear out**, so that the merchants may get profit on a new outfit. At the bargain counter it is usually the buyer instead of the goods that is sold. This is downright thievery.

The adulteration of foodstuffs is among the most criminal of all evil deeds. We are told that ground rock is put in flour and sand in sugar to make them weigh heavier—and to cause tens of thousands of cases of indigestion and thousands of deaths each year! Spoiled meats, poisoned meats and horrid mixtures labeled "sausage" and "bologna" are put upon the market to tempt the poor, with the certain knowledge that these poisonous foods will destroy the health of tens of thousands and murder multitudes. While even the milk which town dwellers feed to their beloved babes is poisoned with preservatives that are known to be deadly. And though others may smooth these diabolical crimes over in the interests of a false and destructive "peace" and continue to "prophesy soft things," I declare that such merchants are deliberate, wholesale murderers compared with which the common robber and assassin is a gentleman. "Murder is murder." **And wholesale murder is worse than retail murder.**

4. Overcharging

"Take an harp, go about the city, thou harlot that hast been forgotten (for 'seventy years'), make sweet melody, sing many songs, that thou mayest be remembered. * * * **And commit adultery with all the nations of the earth."** v. 16-17.

The true purpose of the sex life is pure, sweet love and holy parentage. The real purpose of business is not exploitation and profit, but **to supply the wants of the people so that all may have plenty.** This is the theory upon which was built the ancient Jewish theocracy which forbade interest, profit and all forms of exploitation; upon this principle was built the communism of the Apostolic Church, and upon this principle is founded the modern Socialist movement.

Business for profit is prostitution. So intimates the Bible in many places.

Yes, let the merchants hire a band and a special train and go about booming their city to draw trade from other merchants in other towns, like an evil woman with her seductive harp and painted beauty. But their time is short.

The prostitution of business by the "honorable of the earth" causes more loss, more disease, more misery, more shame and more death to the people than all the female prostitutes on earth. The evil work of bad women is only a part of the other. And the people begin to realize the awful robbery, blight, shame and ruin of our present business system. When they are fully aroused they will gladly help God end the reign of this awful, world-wide prostitution.

Not content with charging such a profit as would be considered fair to the mammon blinded eyes of the average defender of capitalism (Math. 6, 22-23) these honorable merchant princes deliberately reduce production below the people's actual needs and corner the market for a larger rakeoff at the expense of the people's happiness, health and life. There are no words strong enough fully to condemn this merciless, fiendish crime. These so-called "gentlemen's agreements," so criminal even under capitalist law that these "gentlemen" dare not sign them lest they land in prison, are the climax of idolatry, prostitution, lawlessness and cruelty.

5. "Frenzied Finance"

Not content with exploitation by rent, interest, profit, cornering the market and overcharging till the cost of living compared with the incomes of nine-tenths of the people has become appalling, these "honorable" men have fabulously increased their "earnings" by wild, stupendous speculations in grains, railroads, mines, wells and mills. Their photograph is drawn with matchless strokes of genius by the poet Edwin Markham:

THE WALL STREET PIT

I see the hell of faces surge and whirl,
Like maelstrom in the ocean—faces lean
And fleshless as the talons of a hawk—
Hot faces like the faces of the wolves
That track the traveler fleeing through the night—
Grim faces shrunken up and fallen in,
Deep-plowed like weather-eaten bark of oak—
Drawn faces like the faces of the dead,
Grown suddenly old upon the brink of Earth.

Is this a whirl of madmen ravening,
And blowing bubbles in their merriment?
Is Babel come again with shrieking crew
To eat the dust and drink the roaring wind?
And all for what? A handful of bright sand
To buy a shroud with and a length of earth?
Oh, saner are the hearts on stiller ways!
Thrice happier they who, far from these wild hours,
Grow softly as the apples on a bough.
Wiser the plowman with his scudding blade,
Turning a straight fresh furrow down a field—
Wiser the herdsman whistling to his heart,
In the long shadows at the break of day—
Wiser the fisherman with quiet hand,
Slanting his sail against the evening wind.

The swallow sweeps back from the south again,
The green of May is edging all the boughs,
The shy arbutus glimmers in the wood,
And yet this hell of faces in the town—
This storm of tongues, this whirlpool roaring on,
Surrounded by the quiet of the hills;
The great calm stars forever overhead,
And, under all, the silence of the dead!

At the foot of Wall Street, where every one of these wicked financiers must see it as he comes toward Broadway, stands the stately, solemn spire of old Trinity Church, pointing like the finger of God toward judgment, while the quiet gravestones in the old churchyard strive to speak their warning to the frenzied, mammon obcessed men.

In every "board of trade" or "bourse" of the large cities of America and Europe are daily enacted such scenes as Markham describes, while from thousands of smaller towns and country districts the greedy, senseless "lambs" send their "fleece" to help swell the spoils of the chief gamblers in their daily "killing" and skinning.

6. Pillaging the World

And these honorable merchant princes, unsatiated by the spoil of the working people of their native lands who constitute nine-tenths of the people, stretch their greedy, grimy, bloody hands across the seas to grasp the products of the labor of the hundreds of millions who inhabit China, India, Africa and the islands of the seas. And in the holy names of "religion," of "liberty," of "civilization" and of "peace" they use the armies and navies of the world, blinding their foolish fellow citizens with the hypocritical use of these sacred words to sanction their world-wide robberies.

Is it strange that God hates and purposes to "stain the glory" and bring into everlasting "contempt" such "honorable" men? v. 8-9.

Yet these are the men that the misguided people of the nations delight to enrich, to honor and to clothe with power! And their robber system of business which despoils, impoverishes, corrupts and makes wretched the people is yet defended by most of those who profess to believe in the God of Moses and the Prophets, the God of Jesus and the Apostles!

The Faith of "Unbelievers"

"When the Son of Man comes shall he find faith in the earth?" Yes, among the scores of millions of Socialists in the world—multitudes of whom, scorning the god of mammonism, think they are atheists. **They have absolute faith in the overthrow of the insane, criminal, world-crushing capitalist system and the sure establishment on the ruins thereof of the reign of universal justice, plenty, peace and joy.** And, oh, if the God of Moses, Isaiah, Zechariah, Jesus and James were truly preached from the pulpits of Christendom these men and women would come with melted hearts and joyful souls to His worship. **They are already in His service,** though many of them know it not.

But most of those who profess faith in Jesus have no faith in His kingdom. They say, "It is a beautiful dream, but too good to be true." Who is the infidel?

III. THE MERCHANT CITY DOOMED

"He stretched out His hand over the sea, He shook the kingdoms. THE LORD HATH GIVEN A COMMANDMENT AGAINST THE MERCHANT CITY, TO DESTROY THE STRONGHOLDS THEREOF." v. 11.

As God is just, wise and loving, as He surely regards humanity with affection as His offspring and as worth saving, He **must** end the infamy and misery of the merchant city. So surely as God exists, He **must,** "for His own name's sake," for His own self-respect, and for His love to mankind "destroy the strongholds" of tyranny, robbery and graft.

Again we quote the poet Markham:

THE WITNESS OF THE DUST

Voices are crying from the dust of Tyre,
From Baalbec and the stones of Babylon—
"We raised our pillars upon Self-Desire,
And perished from the large gaze of the sun."

Eternity was on the pyramid,
And immortality on Greece and Rome;
But in them all the ancient Traitor hid,
And so they tottered like unstable foam.

There was no substance in their soaring hopes:
The voice of Thebes is now a desert cry;
A spider bars the road with filmy ropes,
Where once the feet of Carthage thundered by.

A bittern booms where once fair Helen laughed;
A thistle nods where once the Forum poured;
A lizard lifts and listens on a shaft,
Where once of old the Colosseum roared.

No house can stand, no kingdom can endure
Built on the crumbling rock of Self-Desire:
Nothing is Living Stone, nothing is sure,
That is not whitened in the Social Fire.

The New Testament is as clear concerning the final and complete destruction of the merchant city as the Old. In the eighteenth chapter of Revelation, for instance, is a notable prophecy to this effect.

"And the angel cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, **and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."** This aptly describes London, New York and Chicago today.

"For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies." Yes, the kings, nobles, governors and politicians of every nation have been partakers of the **bribes** of the merchant class, and for the corruption funds furnished by the "honorable merchant princes," the rulers of the people have betrayed the people into the hands of the robbers by means of class legislation and class government. The very Cossacks who murdered the Jews of Russia were paid by money "loaned" to the Czar by the great Jewish bankers, the Rothschilds.

"And I heard another voice from heaven saying, **Come out of her, my people, that ye be not partakers of her sins, and that** ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Amen. If the Christian people and others lovers of God and humanity do not **disown** and **fight against** the merchant city, the profit system, the foul and bloody harlot of the ages, God will hold them as guilty as the merchants themselves, and they shall share the horror of their torment.

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day; death, mourning and famine; and she shall be utterly burned with fire: for **strong is the Lord who judgeth her.**

"And the kings of the earth who have committed fornication and lived deliciously with her shall bewail her and lament her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come." Indeed the selfish, traitorous kings and politicians may well weep at the fall of the merchant city; for by her cruel exploitations and conscienceless corruptions they have been supported in luxury and power.

"And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more." Thank God.

If this awful prophecy should be fulfilled upon only one merchant city, the merchants of other cities would rejoice, **for it would mean more business, more riches, more glory, more power for them**—as Rome rejoiced when Carthage fell. But the mourning of the kings, merchants and shipmasters of "all the earth" means that the reign of mammon is to be overthrown, **the business of robbing the people is to reach an end.**

"And they cast dust on their heads and cried, weeping and wailing, and say[illegible], Alas, alas, that great city that was clothed in fine linen and purple and scarlet and decked with gold and precious stones! * * * wherein were made rich all that had ships on the sea (and railroads) by reason of her costliness; for in one hour is she made desolate."

But the Voice said: **"Rejoice over her, thou heaven, and all ye holy apostles and prophets; for God hath avenged you on her."** Because "in her was found the blood of the prophets and the saints" and of little children and helpless women "and of all that were slain upon the earth."

The particular city that was doubtless meant by the Revelator, as the type of all other merchant cities, was Rome, who, because the Christians stood against robbery and oppression and for the practical brotherhood of man, martyred millions of the early Christians on the altar of her unholy greed for unjust luxury and power. But all such cities are surely included in the doom of Tyre and Rome. And the Socialists of the world are determined to help overthrow forever all cities as marts of profit and exploitation.

Production for Use Only

The last verse of our text chapter, Isaiah 23, 18, reads like a paragraph from a modern Socialist book:

"And her merchandise and her hire shall be holiness unto the Lord." No longer shall injustice and corruption pertain to business. "It shall not be treasured nor laid up." Production shall be for use and not for profit. "For her merchandise shall be for them that dwell before the Lord (all the people) TO EAT SUFFICIENTLY, and FOR DURABLE CLOTHING."

The city will not be destroyed as a city, but only as a merchant city, as a place of manufacture and exchange for profit. It shall become a just and holy city as a place to produce enough for all and to produce honest, durable goods to wear—**not to wear out.** Under Socialism the cities will be centers of production and distribution and centers of learning, progress and joy.

[Some time soon we shall present the sequel to "The Doom of the Merchant City" in an article entitled "The City of the Future."]

INFORMATION WANTED

The Information Bureau of the Socialist Party wants the names of all ministers, college professors and doctors in the United States who have become Socialists since 1900. Any reader of the **Christian Socialist** will be helping the Information Department if he will send in the names of any persons of these professions he may know of in his neighborhood who have announced themselves as Socialists since 1900.

Address, Carl D. Thompson, 111 N. Market St., Chicago, Ill.

PAINFUL CONTRASTS THAT MUST END IN HARMONY

By Greta Sackett, Fredonia, New York

On velvet depths are set the glinting stars,
The mellow moonlight wraps the earth, the breeze
Is like the whisper of a tender voice.
The city folded in the night becomes
Mysterious and lovely, shame all hid—
Yet through its midst a man comes stumbling by,
Eyes bent, back bowed with strength-devouring toil,
And thought made slave to fierce anxiety—
The night is but his weary path to rest.

The summer sunlight tints the fields and woods,
The birds still voice the love notes of the spring,
Rain-washed, the earth steams in the fervent sun,
The smell of new-plowed soil, of leaves,
Sun drenched, of hay, of berry fields,
Is like the fragrance from a censer swung—
A woman works with feverish, anxious haste
To gather with her puny strength earth's wealth;
Her ragged baby clutches at her dress,
Two starvelings at the feast which Nature spreads.

Above the city's filth the snow lies piled,
The piteous streets are decked with ermine robes,
Whereon the sunlight showers a thousand gems
As monarch might adorn a beggar maid.
Into this scene of beauty steps a child,
Face pinched with hunger, form that shrinks before the cruel onslaught of the cold;
Eyes blinded by their curtaining of tears,
Soul that has but a cry for warmth and bread.

O, riddle of the world! O, voiceless sphinx!
That tears the heart of him who fain would read.
What means this strange duality? This maze
Of grief and beauty, grandeur and despair?
To us make answer—though we die—that so
Men shall look up to heaven as they work,
And women toil with songs upon their lips,
And children have their heritage of play,
Of love and happiness.

The Short Story

THE MESSAGE

By Arthur W. Beer, Washington, D. C.

It was the sweet, solemn music of the organ that attracted her. She had always loved music. But now it awakened memories of old days—sweet olden days when life had worn a happy, hopeful aspect; when the world had seemed fairly vibrant with youth and beauty, because she herself was then young and beautiful.

Fashionably garbed women and their well-groomed escorts were entering the place. Some had come in carriages and motor cars. Instinctively she glanced down at her own shabby, worn dress. Once it had been smart and gay. Now its air of faded tawdriness was pitiful.

At least in there it was warm, while outside it was cold—oh, so cold!. And through the keen night air the snowflakes were beginning to sift.

She went up the steps hesitatingly at first, but the pleasing strains of the organ and the prospect of warmth and comfort within drew her on, and she presently entered and slipped into a seat in the rear of the church.

An usher who had noticed her entrance looked at her in a puzzled way, half approached her and then turned back—almost resentfully.

The big organ continued to peal forth its glorious message to the incoming congregation and ere long the auditorium was comfortably filled with well-dressed, well-fed worshippers.

Always the music of the organ and the harmoniously blended voices of the singers pleased her. To the rest of the service she did not give much heed. It had been so long since she had entered such a place before. From time to time she heard some one announce the hymns to be sung. It was the minister, but she was prevented from seeing him by the beautiful hats of the women in the pews in front of her. Such wonderful hats. What a deal of money they must have cost!

In a little while came the sermon. Still she could not see the speaker, nor could she fully comprehend the meaning of the fine words he uttered.

No doubt the rest of the people there understood and fully appreciated the discourse; and yet near her she noticed a man who kept pulling out his watch and looking in a very bored manner first at it and then in the direction of the pulpit.

At length the eloquent sermon was finished, the closing hymn was sung and the congregation was dismissed with a gracious benediction, gracefully pronounced.

Slowly she rose to leave. She had been ill and for many weary days and still more weary nights no substantial food had passed her lips. As she walked falteringly through the softly carpeted vestibule on her way out people shrank from her, and there was more of scorn than of pity in the glances that fell upon her.

Just outside the church doors she paused. She felt too weak and ill to face the keen wind which was madly flinging the stinging snowflakes in the faces of the muffled up pedestrians in the street below.

Meanwhile the lately dismissed congregation was rapidly dispersing, some being whisked away in waiting carriages and automobiles, and others, warmly clad against the inclemency of the weather, hurrying homeward on foot.

In a little while the last worshipper had departed, but still she lingered on the church steps, shivering in her worn and flimsy dress.

Presently she sought to re-enter the church, but the doors of the house of God were now shut and fast bolted. To reach the cheap lodging house to which she had gone after being discharged from the hospital seemed a task impossible of achievement. In sheer exhaustion of body and spirit she sank down on the broad stone step just without the church portal.

In a few moments a sense of drowsiness overcame her. No longer did she feel the penetrating cold, and in some strange way the scene about her seemed to have undergone a marvelous change.

Instead of crouching on the bleak church steps she was seated on the green turf of a sunny hillside. Around and about her many curiously robed persons were thronging. A babel of men's, women's and children's voices filled the air; and yet, though those about her spoke in a tongue that she had never before heard, what they said was in some unaccountable way made plain to her. The sole topic of their animated converse was as to One who was shortly to pass that way, and whose arrival they awaited with eager expectancy.

As she gazed wonderingly about her she noticed that many of those in the great gathering were afflicted with illness and disease. Some were on crutches; some were blind, and others, unable to walk even with the aid of crutches, were being carried by their friends to points of vantage from which they might perchance catch a glimpse of the expected visitor.

Presently a great hush fell on that motley assemblage, for it became known that He was approaching, and ere long He stood in their midst.

She heard His voice, and, better still, she understood His wonderful message—so different from that of the minister in the fashionable church.

It seemed that out of that vast throng He was speaking alone to her, and in words so kind and tender that the callous heart within her melted. She, the poor, despised one—was it possible that this glad message of divine love was really for her? Radiant with new life and hope, she arose and eagerly pressed forward to where He stood.

In the gray of the early morning a passing policeman discovered on the church steps her thin body partly covered with a mantle of glistening white. And upon her face was the smile of one who after the many buffetings of a tempestuous life has at length found the peace that passeth all understanding.

GREETINGS FROM THE NEW FELLOWSHIP OFFICERS

The undersigned, having accepted the offices of National Secretary and National Treasurer of the Christian Socialist Fellowship, desire as rapidly as possible to get into touch with all those who are, all those who have been, and all those who are willing to become members of the Fellowship. Its principles are very simple and the need for it very great.

Why may we not build up a large national organization that shall do a very great work? Not only is the need great for such an organization, but the opportunity is great. The world and the church are ripe and more than ripe for the work. The churches are open to us as never before and the world is moving in our direction with almost precipitous speed. Are we ready to meet the crisis?

The National Secretary and Treasurer have agreed to have the same headquarters at Room 82, Bible House, New York City, and both can be addressed at that office.

We ask each member of the Fellowship, past, present or prospective, to send us his or her present address, and so let us make out a correct list of members. Where there is a live local center, we want the name and address of the Secretary. Where there is not, where there never has been one, or where there has been one and it is not active, we want the names of volunteers who will help start or revive one.

We want **local activity.** We want each center to get permission to have regular **monthly** meetings, if possible, in some church, parish house, or Sunday School room. Do **not** ask for the use of a large church. There is little so discouraging as a small meeting in a big church. The church began not in the Temple, but in an upper chamber, and it was more Christian in the catacombs than in the cathedrals. If we have the right spirit, the work will grow. Begin small. Only **begin.** We are working out a definite program to give local centers something to do. You cannot keep a center going unless it has something to do besides talk. Get a small center going and then write to us and **we will give you a program of what to do.**

Brethren and sisters, do we **dare** to keep still? Do we **dare** to bicker about details? Let us on and the world is ours, because the world is God's, and we are his.

Yours for Christian Socialism passionately and devotedly,

W. D. P. Bliss, General Secretary
Edwin Markham, General Treasurer.

VAIL'S NEW BOOK

"Militant and Triumphant Socialism."

There seems to be a general misunderstanding about this latest work of Vail's which we advertised a few weeks ago. Several have written us asking why their orders for it have not been filled. **"Militant and Triumphant Socialism" has not yet been printed.** We thought we had made this plain in our advertisement, but it seems some did not so understand it. The poverty of the **Christian Socialist** is such that we have had this book in type for a long time, waiting until we should be able to meet the expense of publication. We have some orders in, but we must have a great many more before we can go to press with it. **SEND IN YOUR ORDERS. The sooner we get the orders the sooner we can publish the book.**

Single copy, 55c postpaid. The book and the **Christian Socialist** for one year, $1. Three copies, $1.25.

Send four 10-months subscriptions to the **Christian Socialist** (50c each) and receive the book as a premium.

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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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THEISM IS MUSIC

"God is Love," and all music is inspired by love; **sex-love,** the love of man and woman for each other, including the love of children; **patriotic love,** humanitarianism, the love of men for their fellows, universal brotherhood; **divine love,** the love of God for mankind and mankind for God. All love is divine, for "God is Love." This completes the blessed circle. **What else produces song?**

All true love is religious; and religion and music are well-nigh synonymous terms. True religion is harmony; harmony with God, with nature, with humanity, with family; and **harmony is the very soul of music.**

It is love that inspires the throstle's song; love of the beautiful world, of life, of its mate, of its fledglings. God breathes in every melody that floats from breeze, from waterfall, from sad or joyous throat. Yes, even sorrow, beautified by hope, has an exquisite song. It sees the rainbow through its tears. As Shelley says:

"We look before and after,
And pine for what is not,
Ev'n our sincerest laughter
With some pain is fraught;
Our sweetest songs are those
Which tell of saddest thought."

Materialism—atheism—has no song, because it is without God, without immortal hope, and without that enduring love which only God and immortal glory can inspire.

Search the literature of the world for songs and you will find that all that have thrilled the people and endured have been born of love for mate, for humanity, or for God.

"Oh for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace."

Such songs have thrilled and benefited millions; but you cannot imagine an audience glowing with rapture singing the negative:

There is no God, the cosmos, blind.
Is run by heartless force;
There is no wisdom, love behind
The universal course.

The law of nature has no mind;
The scheme of worlds is worse
Than kindly men themselves might find
To cure the agelong curse.

The blood-stained, tearful trail of man
Up the steep, rugged years,
Proves fiendish nature has no plan
To banish human fears.

The universal soul, unjust,
Unpitying speeds along;
There is no loving Power that must
End suffering with a song.

This might make one shudder—it could never make him sing.

Again, consider the gloom of materialism as compared with love's immortal hope expressed in such as the ancient song, "Jerusalem, the Golden":

"Oh, sweet and blessed country,
The home of God's elect;
Oh, sweet and blessed country
That eager hearts expect."

Or a stanza from "The Home of the Soul":

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

People can sing songs like that until their "souls are filled with glory and with God;" but how could any audience sing this:

I'm but a clod; my mortal life
Is toilsome, hopeless, brief;
There is no purpose in the strife,
No promise of relief.

After life's short, sad, bitter day,
Of disappointment, doubt,
My feeble body will decay,
My spirit flicker out.

To weeping friends about my bier,
No cheering hope may come;
For "death ends all"—the grave, so drear,
My dark eternal home.

In vain the beauty nature wrought—
My children's fate unseen;
My tears, my struggles yield me naught—
As if I had not been.

No matter how skillfully expressed, no sane people could sing such ideas.

Music means love, hope, immortality, God. Atheism cannot be sung. It is discord, despair, untruth, contrary to nature, unlawful, chaotic.

Music comes out of the whirling worlds, where God's law rules supreme; it ripples along the wind-swept meadow, it tinkles in every waterfall, it roars its mighty diapason in the storm, the surging sea, the majestic cataract; it chirps in the grass, warbles in the trees, and rises to glorious harmony and power in temples of worship, and among armies of comrades devoted to a noble cause. It sings of life, of love, of joy, of hope eternal, of the grandeur of nature, and of the transcendent glory of Infinite God.

Nothing is true, just, pure, joyous and eternal that cannot be set to music and sung with glowing soul.

AND THERE CAN BE NO HUMAN SONG MORE GLORIOUS, HOPEFUL THAN THE FUTURE HOLDS FOR FAITHFUL SOULS. THE REALITY IS EVER GRANDER THAN THE DREAM.

God, the soul, and immortality **are facts** that mean eternal joy and song.

HE MARKED AN EPOCH

Morgan is dead but the money trust still lives. Yet its end is near.

J. P. Morgan did more than any other one man to consolidate big business and, possibly unknown to him, to hasten the day when all big business will be owned and operated by the people through government solely in their own interests.

Some years ago it was reported that Morgan said: "The future historian will not write us trust magnates down as the monsters that our fellow citizens think us to be, but rather as **the teachers of our times;** for we are showing the people how to economize by combination and how to accomplish vast enterprises by co-operation; and when the people have fully learned their lesson and are ready to take over for their own management and use these vast combinations of capital, we will be ready to surrender them to the people."

If Morgan said that he was a wise man and a prophet; for that is just what is happening and what will surely follow. As Edwin Markham says:

God is descending from eternity,
And all things, good and evil, build the road.
Yea, down in the thick of things, the men of greed
Are thumping the inhospitable clay.
By wondrous toils the men without the Dream,
Led onward by a something unawares,
Are laying the foundations of the Dream,
The Kingdom of Fraternity foretold.

LESSONS FROM STORM AND FLOOD

The Omaha cyclone and the Ohio floods have once more proved the deep and natural sympathy of the human heart and our sense of mutual dependence. The papers of Omaha and other cities are urging everyone to give what they can to relieve the sufferers from storm and flood because, they boldly say, **"We owe it to them."**

They are correct. We do owe it to them.

But why to them and not to the starving, freezing, unhoused and [illegible] victims of mammonism who are with us always?

Why should we relieve the victims of storm and not the victims of selfish cruelty and greed? Why be humanly sympathetic and generous only for a day toward the victims of sudden disaster locally? Are not the everlasting, crushing burdens that worry, impoverish and break the lives of millions subjects for generous attention and heroic action also?

Under Socialism the losses by storm, flood and all natural disasters will be liberally and sufficiently borne by the state, by society in general. There will be none impoverished and economically crippled for life by such things. Also, under Socialism, the discouraging, sickening economic burdens will be lifted from all shoulders and we shall fulfill the Bible injunction to **"break every yoke, and let the oppressed go free."**

The steady, regular horrors of poverty, disease and misery are a million times worse, because world-wide, than any suffering from fire, storm or flood. Let us remove these horrors by a sane and righteous system of co-operation.

CHINA FOR SOCIALISM

"The first shall be last and the last first." Is it possible that China, heretofore the slowest of all nations to make changes, the last nation to be expected in the Socialist list, may be the very first actually to adopt the Socialist plan, as she was the first of the great nations to adopt woman suffrage? Dr. Sun Yat Sen, a brilliant scholar, a fervent Christian and an ardent Socialist, who led and financed the Chinese revolution, and who is doubtless the most influential man in China, in an article in the China Press of Shanghai, says:

"I favor the introduction of a system whereby the suppliers of physical necessities will be able to derive mutual benefit upon a common ground of justice and fraternity. That, after all, is the definition of socialism. I want to see the laborer obtain the full value of his hire, and to see the Chinese work upon a co-operative plan so that in the new time coming we will be able to build up a nation politically and industrially democratic, each unit dependent upon the other, all living in a sense of mutual confidence and good will. The ideal is difficult to obtain, but one should strive for the ideal and so secure some improvement of conditions which are far from the wished for stage of perfection.

"By this system production would be enhanced and advanced to the maximum, with a minimum of poverty and labor slavery. All men would have their proportion of the products of the wealth now awaiting development at their hands; they would reap the full fruit of their toil, secure favorable conditions of labor and obtain opportunity in leisure to think of other things than the daily grind in the mill or the mine. They would be able to cultivate the mind, have adequate recreation and procure the blessings which should be in all men's lives, but which, on the showing of other nations, are largely denied the worker and the poorer masses. A chance would be given to all in the race for livelihood and life, and the fullest measure of liberty would be provided. This is what I want to see. When I urge a socialistic system I urge a system which will create for the citizens a direct interest in the country that is theirs. I want to see them participate in the results of its productiveness."

Co-operative sharing of profits with the wage earners, who are the real producers, and government ownership of public utilities are what Dr. Sun is after. He believes the government should own and proceed to buy up as rapidly as possible railways, tramways, electric light power, gas works, water works and canals, besides keeping control of the forests. In this connection reforestation of the country would prove very beneficial, for woodless China is sadly in need of trees. Even Dr. Sun's tremendous railway plans, contemplating the building of 60,000 miles of track by the aid of foreign capital, provide for government ownership forty years after completion, and he hopes to arrange for all of this great construction work within ten years.

WHAT THEY COST: Sixteen stirring songs in a neat booklet with music and a manilla cover—SOCIALIST CAMPAIGN SONGS—only 5c each, 50c per dozen, $3.00 per hundred.

Faith Without Works

By Harvey P. Moyer

For nearly two thousand years, millions of Christian people have been daily praying our Lord's wonderful Socialistic prayer.

Yet we still have with us involuntary poverty with all its oppression, injustice, wretchedness, misery, and crime!

And why?

Because, while we have been zealously praying and laboring to convince the world of the Fatherhood of God, we have neglected its counterpart, the real, practical side of Christianity—the Brotherhood of Man.

This is why His kingdom has not come, and His will is very far from being done on earth as in Heaven.

"Faith without works is dead."

But thanks be to our Great Teacher, Socialism is making Christianity real and practical.

Everywhere men are beginning to realize that Socialism is simply an easy and speedy way to establish God's kingdom on earth.

For Socialism will really make all men brothers, and it will enable every man, woman, and child the wide world over to share in full the bounteous blessings a kind Father has freely provided for all His Children.

Now, IT IS THE BUSINESS OF THE **CHRISTIAN SOCIALIST** PAPER TO AROUSE THE CHRISTIAN WORLD TO A FULL SENSE OF THEIR DUTY ON THIS PRACTICAL SIDE OF CHRISTIANITY, AND THEREBY HELP HASTEN THE COMING OF GOD'S KINGDOM ON EARTH, THE CO-OPERATIVE COMMONWEALTH.

And if you will look over this great present issue carefully, you will have to admit that, if we could put this paper into the hands of a million earnest Christian people and make them co-workers with us, we could bring about Socialism in our day!

This is not an idle dream. It is a simple business proposition. All we need is workers, **workers,** WORKERS, and systematic, co-operative action.

We must be as everlastingly at it as Satan and capitalism, working summer and winter, in hot or cold weather, in rain or shine, if we wish to overthrow the kingdom of competition, injustice, and poverty, and establish the reign of universal righteousness, peace, and plenty.

We are glad for the few faithful workers who are always with us. But the burden of the world's sorrow and woe is too heavy upon us to be satisfied to go on at this poor dying rate. Besides, we are all personally guilty for the present wrongs if we neglect to do all we can to end them as speedily as possible.

IF EVERY ONE OF OUR THOUSANDS OF SUBSCRIBERS WOULD FROM NOW ON BECOME ENTHUSIASTIC WORKERS AND CONCENTRATE ALL THEIR SPARE TIME AND MEANS IN SPREADING **CHRISTIAN SOCIALIST** LITERATURE, WE COULD REACH OUR GOAL OF FIFTY THOUSAND SUBSCRIBERS LONG BEFORE THE YEAR IS OVER, OUR MILLION BEFORE FIVE YEARS, AND THE KINGDOM SURELY IN OUR DAY.

Too big a job, do you say? Not if we believe, and with our faith, WORK.

But let us be generous. Surely there are at least, in our vast host of readers, ONE thousand comrades who love the cause enough to join our

NEW SOCIAL CRUSADERS

and pledge themselves to some one or more of the following important tasks in this great work for God and humanity:

1. Renew your own subscription to the **Christian Socialist** at once, TO-DAY, and see that every other subscriber in your locality renews his. We will furnish you lists and terms.
2. Pledge yourself to secure each month at least one five-month's subscription to the **Christian Socialist—twenty-five cents, less than one cent a day.**
3. Pledge yourself to secure each month two annual or four six-month subscriptions to the **Christian Socialist,** at least until the end of this year, for which send us $1.00 per month.
4. Have your local or some individual distribute at least one hundred copies of each number of the **Christian Socialist** from church doors or from house to house. (Cost $1.00 per 100, $4.50 per 500, $8.00 per 1,000.)
5. Be one of FIFTY to secure a purchaser of one share of stock this month as working capital to print and circulate more Christian Socialist books and pamphlets.

Comrades, remember that the greatness of our work, and the speed of the coming kingdom depend entirely upon your faithful, earnest work.

And, remember, we are looking for WORKERS. The poorest man, woman, or child (the Junior Crusaders) with not a penny of their own, may become the most efficient **workers** in these tasks.

All it takes is zeal for the cause, faith in your ability to do something, and a determination that you WILL do something REGULARLY, monthly or weekly, to put an end to this diabolical social system and hasten the day of comfort and happiness for all.

How many will join our NEW SOCIAL CRUSADERS this week? Will YOU?

Let us know which task you will select for this month.

Remember, we want ONE THOUSAND workers this week—then soon the Kingdom!

FINAL DISPOSAL OF MOSES BARITZ

The anti-religious rantings of a certain Socialist by the name of Moses Baritz, first published in the "Toronto Globe," have been so assidiously circulated by the "Common Cause" and other Roman Catholic and anti-Socialist publications that we wrote to "Cotton's Weekly" to find out something about this new Pontifex Maximus of Materialism. From "Cotton's" reply we glean the following:

The principal Socialist organization of Canada is the Social-Democratic party. There is a smaller group known as the Socialist party of Canada that has about gone to pieces, partly because of its bigoted anti-religious attitude. Moses Baritz is an atheist Jew from Manchester, England. He came to Canada two years ago and published his anti-religious statement in the "Toronto Globe," whose editor, who is a Presbyterian minister, knew that he did not speak for Socialists and plainly said so. Later Baritz was repudiated even by the Socialist party of Canada..

He has lately appeared in Toronto again and is trying to work with the backing of a group of Socialist Labor party people and the Socialist party of North America, another group of irreconcilable fanatics with a membership in inverse proportion to the size of their title, as they have about ten members, whose principal business seems to be to make enemies for the cause of Socialism.

Cut this out for reference when the Baritz quotations turns up again.

Wm. H. Watts.

VICTORY AT BUTTE

The Socialists of Butte, Montana, have reelected Rev. Lewis J. Duncan, Mayor, Treasurer Shovlin and Police Magistrate Booher, and elected seven aldermen out of a possible nine; a gain of two aldermen over two years ago. This has been accomplished in spite of the fusion of Democrats and Republicans and the determined opposition of the mining interests.

THE WAGE SLAVE'S PRAYER

M. J. C.

My JOB! My God and Savior, Thou!
To Thee my knee I humbly bow.
My constant care, my fervent prayer
Is that Thou'lt ever be, as now,
My JOB—my God, my Savior—ALL—
Until I hear Death's kindly call.
Without Thee, JOB, I can not live—
My food and raiment Thou dost give.
And this, O JOB, is all I crave
Until I reach my hoped-for grave!

* * *

O God! A clod cries unto Thee!
An atom tossed upon a sea
Of doubt, of suffering, want, despair—
A soulless wretch in world so fair!
He hath no raiment, hath no bread;
He hath not where to lay his head,
'Less like grim Death he hold his Job.
He holds it yet—the Price, O God!
A beast—no more! A beast? A clod!
A clod—and Thou hast made him, God!

CHICAGO SOCIALISTS BACK WEST VIRGINIA STRIKERS

The coal barons of West Virginia have always fought union labor, and have on the merest pretext called upon and used in their interests the state constabulary and militia; as a result the conditions of the miners in the mining region of the state are wellnigh unbelievable. It has forced the miners at last to rebel; a demand was made upon the mine barons that they respect certain rights of the workers; among which was the right to organize under union conditions with union wages. When this demand was made upon the coal barons they at once answered with the police and the militia, and intsead of giving the mine workers a living wage and reasonable working conditions, they offered them the militia, the injunction judge and the bull pen, and the answer of the cry for bread was bullets.

The Cossacks would run through the strike-bound territory at night with a train full of soldiers, and when they got to the miner camp the train would be darkened, all lights being put out, and then the hirelings of the coal barons would fire a fusillade of shots into the miners' camp, wounding men, women and defenseless children. There are numerous instances of this kind.

Civil law has been abolished in the coal regions of West Virginia, and the military court martial has taken its place. The leaders of the strike who dared to face the hired thugs of the coal barons either have been killed or wounded or thrown into jail or into the bull pen. Amongst those in jail at the present time are "Mother Jones," Paul Paulsen, organizer of the union of mine workers; C. H. Boswell, editor of a Socialist paper; Charles Botley, and about fifty others, Socialists and union men.

The state in which this labor battle is being fought at this time gave the largest percentage of increase in the Socialist vote at the last presidential election; the increase being 317 per cent. This, perhaps, is one of the reasons why the coal trust is doing everything in its power to suppress the wage slaves. This should also be a good reason why the Socialist party of America should come to the front at this time as it has done on numerous occasions before, and take a firm stand on behalf of the miners, giving them all possible moral and financial assistance.

Whereas, therefore, this condition of warfare between the working class and the capitalist class of West Virginia is still raging, and whereas, the Socialist party should be at all times in the forefront of a battle between the exploiter and the exploited, and whereas, it is the chief function of the Socialist party to fight in the class struggle of the working class:

Therefore be it resolved, that we, the Sixth ward branch of the Socialist party of Local Cook County, State of Illinois, call upon the Socialist party of America to open up its press and urge from its platform all its members and sympathizers, to hasten to the support of the miners in their class war in West Virginia.

Be it further resolved, that we urge upon the National Executive Committee of the Socialist party of the United States to take immediate action to secure the desired publicity and moral support as well as every possible financial aid for the military prisoners and the strikers and their families.

And be it further resolved, that we condemn the brutality and inhumanity of the state government of West Virginia as a travesty on justice and civilization.

And be it further resolved, that we call upon the working class of the state of West Virginia to unite upon the political as well as in the economic field and place such men in the legislative and judicial power who will promulgate such measures as shall take the government of the state out of the hands of the coal barons and place it in the hands of the workers.

And be it further resolved, that a copy of these resolutions be transmitted to the Executive Committee of the Socialist party of America, the Socialist and labor press and the struggling miners' union of West Virginia, and to the Governor of West Virginia.

By order of the Sixth ward branch Socialist party, Local Cook County, Ill.

DAVID J. BENTALL,
G. T. FRAENCKEL,
MAY WALDEN,
Committee.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON, MAY 4: GENESIS 39 AND 40.

THE LAW OF RIGHTEOUSNESS.

- I Mastery in Things Material.
  1. In rising to position of responsibility for property in time of prosperity. 39:1-6.
  2. In overcoming social temptation resulting from material success and influential associations. 39:7-19.
  3. In rising to position of responsibility for persons in time of adversity. 39:20-23. 40:1-4.
- II Superiority in Things Spiritual.
  1. Resulting from close sympathy with fellow mortals in adversity. 40:5-9.
  2. Revealing things that are to come to pass, whether good or evil, for all the persons concerned. 40:9-19.
  3. Enduring adversity when forgotten by those on whom favor has been conferred. 40:20-23.

Above outline so nearly covers all points in this lesson that it is necessary only to call attention to the fact that, whether we are considering either individual or social conduct, true mastery in things material always goes hand in hand with true superiority in things spiritual.

And what we mean by true superiority in things spiritual is the ability of the individual or society to understand and utilize the great psychological forces which have, in all ages since man reached a state of evolution which freed him from mere physical environment to such an extent at least as to enable him to change his environment or adapt it to his real or imaginary wants, largely determined the destinies of both individuals and nations; and until this achievement is attained to by the great army of the disinherited now battling for economic freedom in all parts of the world, no true general and permanent mastery of things material for it is at all possible.

No detailed program can be given for such achievement as yet, and it may never be possible to give it; but it will hardly come by any capturing of ecclesiastical machinery which seems to be nearly as much under the control of commercialism as is the industrial machinery of the world; nor hardly by the creation of new ecclesiastical machinery, as such new device is almost as likely to come under commercial domination as does every industrial device designed to promote human welfare.

This general suggestion, however, may point the way to such "consummation so devoutly to be wished." Let the leading propagandists of the world-wide sociological movement for a world-wide conquest of things material cultivate close fraternal relations with the leading propagandists of the world-wide psychological movement for a world-wide conquest of things spiritual. and when the age is ripe for such a union the two movements will become one and be henceforth irresistible.

SUNDAY SCHOOL LESSON FOR MAY 11.

Genesis 41.

THE LAW OF RIGHTEOUSNESS WORKING THROUGH

- I. Psychic Phenomena.
  1. In disturbing the mind of the ruling power by mysterious intimations. 1-7.
  2. In calling upon the professedly wise and learned for light and counsel. 8.
- II. Social Relationship.
  1. By volunteer suggestion from subordinate class for solution of problems of state. 9-13.
  2. By appeal to mistreated foreigner for solution of problems. 14-24.
- III. Economic Provision.
  1. Following practical suggestion as to how to avoid the evil discovered through psychic revelation. 33-36,
  2. Administered for the preservation of life, but resulting in the destruction of liberty in violation of righteous principle. 37-57. 47:13-26.

I.

1. Whatever may be urged against Pharaoh's dreams as historic facts. their reasonableness and probability have long since been set at rest for all modern minds that recognize psychic phenomena as coming properly within the realm of scientific investigation and explanation.

And may it not be that public opinion in modern government is influenced quite as largely by psychic as by social or economic conditions?

And if this be true, might it not be helpful if those who are longing and working for a better social and economic order would co-operatively and harmoniously set themselves to the task of directly and psycho-scientifically influencing the public mind, and the minds of all who are active in public affairs, to this end, at the same time making use of all social, political and economic methods that may have been found to be, or may even reasonably promise to be effective?

Such influence has been exerted in a vague way at intervals in all historic time, through what may be termed the social application of religious truth; as witness the Hebrew Prophets, early Christianity and modern reformations.

But ecclesiastical organizations have, with rare exceptions, always prayed for "our rulers," even in countries professing the most radical principles of democracy as the basis of government, thus recognizing the right of individual rulership, contrary to the teachings of Jesus that there should be no individual exercise of lordship or authority among men, and have always, with rare exceptions, been the servants and mouthpieces of the prevailing political or economic order, no matter how monstrously unjust and demoralizing it may have come to be; as witness their attitude toward slavery and feudalism in their later stages, and until non-religious and extra ecclesiastical movements made the dream of the proposed new order respectable, if not popular; and as witness the same ecclesiastical attitude toward modern capitalism. In view of which record only to a very limited degree can there be hope from that quarter.

However, there is a world-wide non-ecclesiastical, non-sectarian movement known by different names in different localities, but actuated by the universal hope of a larger and better brotherhood for the human race, which is setting itself to the psychic task above referred to, and much of its literature is directed definitely in that channel; and it is to this movement that the great world-wide economic movement may safely look for help in the psychic realm.

2. Calling upon the professedly wise and learned for light and counsel has been and is now too little resorted to by government, but the trend of our own government in this direction in recent years is hopeful if, as yet, not very helpful.

The dearth of helpfulness, however. can be traced to the same condition that disappointed Pharaoh. He had supported, at immense government expense, a horde of magicians and "wise men" who were living in the pious, paleozoic past, "but there was none that could interpret."

Likewise our government, some fifty years ago, provided an immense fund for the support of agricultural colleges. The colleges were put in the charge of "wise men" and under an "educational system" for the purpose of telling the nation how to avoid the years of famine, or, at least, how to abate hunger by a wise use of the years of plenty and by ultimately making all years years of plenty. But both the "wise men" and the "educational system" belonged to the pious, paleozoic past, as in the case of Pharaoh's magicians, and "there was none that could interpret." For, after fifty years, it has been proved by facts and figures, that at one of the best of the great emporiums of agricultural lore established by the greatest national fund ever provided for the promotion of the greatest industry ever developed by mankind, namely the one located at Ames, Iowa, it has cost $60,000 for every agricultural expert sent out from the institution, and still there was "none that could interpret" satisfactorily to either that great state or to the nation the troubled dream of plenty and want, for the interpretation of which both had paid the redemption price of a [illegible] empire.

II.

1. But if the "wise men" have failed for centuries to interpret the world-wide dream of plenty, which is always harnessed to the hideous nightmare of wo[illegible]-wide want, volunteer suggestions [illegible]ave come from the subordinate class in the direction of practical education for us in practical life, as typified by Pharaoh's butler telling where an interpreter could be found, for it is this serving, producing class that has pioneered the way for every agricultural experiment station that has been established and every industrial school that has thrown its doors open to the boys and girls who are to redeem country life from drudgery and dreariness.

2. Continuing the thought of a systematic national fight against the perpetual famine that sends 10,000 children to school every morning in New York City without anything to eat for dinner, after having less than half enough decent food for breakfast, we are forced to admit, as was Pharaoh in Joseph's case, that every step that is being taken in this fight is under the advice, originally, of a despised foreign element, and these steps have long been delayed by the argument that the advice is "un-American." Moreover, instead of appealing to foreign wisdom, as did Pharaoh, we reject it when offered, except as economic pressure compels a limited and partial adaptation of it.

III.

1. While the making of provision against want is thus far obeying the Law of Righteousness, the manner in which it is done may be a violation of this law. And whether it could have been done otherwise in Egypt, in Joseph's time, or not, to put the means of supplying the people's wants into the hands of one man, no matter how good he may be, as the Pujó Committee finds that America has done, in our time, when the people are competent to supply their own wants, is national suicide.

2. By reading the reference given in Chapter 47 it will be seen that the grain was sold to the people first for all their money; then for all their cattle; then for all their land, and finally for themselves, reducing them to slavery. Thereafter they were to till the land as serfs, giving Pharaoh one-fifth of all they raised.

This summary is given by Peloubet who quotes in connection this from Professor Kent: "Today we would condemn Joseph's policy as unjust and tyrannical. The ancient East, however, thought little of the rights of the masses." He also quotes Dr. Campbell Morgan: "But do not criticise him by modern life. His mind was bent on the consolidation of the empire, previously weak and distracted."

But if "we" means the dominant class in control of government, it is not true that "today we would condemn Joseph's policy as unjust and tyrannical." On the other hand, we support a system which far out-Josephs Joseph.

Pharaoh's share was one-fifth. He was both landlord and tax collector. One-fifth represented both rent and taxes. Today the landless farmer pays one-half in rent for the use of the land; then he pays taxes local, state, and national and tribute to tariff tetrarchs, transportation tyrants, trust tribunes and profit princes galore, which takes fully half of the other half, leaving him a pitiful average of $600 for a year's toil, which government statistics say produces an average of $2,400. Which means that the landless Egyptian farmer under Joseph's system has the landless American farmer under "Samuel's" system beaten by the difference between one-fifth and three-fourths.

And yet, "the ancient East thought little of the rights of the masses." True. But unless figures lie, she thought three and three-fourths times as much of them as does the modern West. If the former is little, the latter is nil.

But do not criticise the modern "Samuel." For as the ancient Joseph's mind "was but on the consolidation" of Pharaoh's empire, previously weak and distracted by wars of competitive tribes; so the modern "Samuel's" is bent on the consolidation of the empire of Capitalism, previously weak and distracted by wars of competitive corporations. And he is getting there; not in his traditional hob-nailed shoes. but in "seven-league boots."

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